/25 cont./

142 During the last war the Paulista police arrested several Mbüá as spies, /26/ thinking they were Japanese from the coast. The Mongoloid features make many appear much younger than they [144] actually are. Individuals of the "caboclo" type are common among the Ñandéva, without one's being able to determine in them any degree of mixture with Caucasoid elements.

142 826 The color of the skin varies on a rather broad scale between the extremes of light brown and dark brown, with bronze shading, and not a redish one, even though the Guaraní themselves sometimes claim to be pytĩ, i.e., red. Among the Kayová I found some with the color of dark mulattos. Light individuals exist in [551] the three subgroups, but they are more frequent among the Ñandéva: the extreme case is that of the family of Joaquim Branco of the Paulista coast, who owe their Portuguese name to the color of their skin./Port. branco, "white"/. In southern Mato Grosso the Kayová give the Ñandéva the name Mbaíry avá, a term for which I ob- [144] tained the translation "white Indian." There is no indication that the light skin is due to crossing with foreign people of Caucasoid origin. It has not been possible either for me to verify any Negroid [143] influence that would explain the very dark color of some -- In Rio Branco, the wife of a Mbüá gave birth successively to three albino children with "blue" eyes.

In any case one does not notice any uniformity in the skin [55] color, even within the different subgroups. The Indians themselves are conscious of this: in the Mbüá village of Rio Branco I met a woman with the name of "Papaídju," with reference to her light skin, and another one called "Nĩ-ĩ," because of her dark color.

142 The hair is in general very black and smooth, but there are also individuals who have reddish chestnut and somewhat wavy hair. I have met no old people with white hair, but some, seventy or more years old, with slightly gray hair. The hairs of the beard, incidentally very sparse, begin to lighten a little earlier. The hairiness of the body is almost null.

/26 cont./

142 Not rarely the arrangement of the teeth is irregular. With relative frequency one notes the absence of the upper incisors, particularly in the villages in which it is customary to suck a [164] great deal of sugar cane. The development of caries is attributed [146] to the use of salt in the diet, at least among the Ñandéva; there are those who also give as the cause the consumption of half-raw or merely smoked meat. The fact is, however, that one meets many adults with very well preserved teeth, without a flaw or the slightest indication of caries. Among the Kayová, in the individuals lacking the upper incisors, the crown of the lower ones has a length one and a half times that of the other teeth. Some Mbüá of the village of Palmeirinha showed a slight alveolar prognathism, accompanied by /27/ hiatodontia. With respect to the latter [732] peculiarity, the Indians questioned said that it was not a matter of mutilation, but a congenital formation.

The occurrence of the plica palpebralis is not generalized [143] in any of the three subgroups. It is a strange fact, because my observations among mestiso children lead me to acknowledge the genetic dominance of this characteristic among the Guaraní. In numerous cases the fold is not enough to cover the caruncula.

304 There are few physical mutilations in use among the Guaraní. The most important one is the piercing of the lower lip, to which [177] boys are subjected before puberty. As acculturation progresses, [192] the use of the tembetá or lip plug is abandoned, as well as the piercing of the lip. The Ñandéva must have abandoned it long ago; I have not seen any individual with a pierced lip among [193] them. But in the mythology of this group, Tupí, the god of thunder, crosses the sky with a glittering tembetá, represented by lightning, which seems to indicate that in ancient times the Ñandéva, too, were familiar with this ornament. For their part, some of the present-day Mbüá do not have the pierced lip, and those who display it do not customarily use the tembetá: I have seen Mbüá boys with a pierced lip only in a group from Itariri (Paulista coast) who had come from Rio Grande do Sul in 1948 under the chieftaincy of the ñanderú Miguel. Those that most [184] cling to the custom are the Kayová, although even among them,